be born. When the child is born, and if the woman has not complained of having had bad dreams, the husband's mother will go back to the village and ask her son if he had bad dreams. If he did not (nor did any of the woman's lovers), she will cut the umbilical cord and bring the newborn child into the village. But if he had bad dreams, she will suffocate the child and bury it there in the woods without any ceremony. The difference between the primary father (the woman's husband) and the secondary fathers (the woman's lovers) is also shown by the different extent to which certain duties are carried out by them after the child is born. After the birth, the woman's husband and her lovers do not go hunting or fishing, and neither they nor the new mother eat, drink, smoke, or bathe. In addition, a woman's husband (but not her lovers) provokes hemorrhage in himself by introducing a fine stick into his mouth as far as he can so that the "child's blood" which remained in him will slowly go up from the root of the penis into the stomach, and chest, and finally go out through the mouth. This act is repeated many times until the blood is no longer dark and dense, but bright and fluid. He then wraps the lump of coagulated blood in a big leaf and brings it home as proof of his responsibility. After several days, he and his wife start to eat again, but only very little. The food is cooked by the wife's mother or sister because the wife is not supposed to cook until she stops bleeding. After this the wife changes the black loin cloth she has been wearing since the child's birth, for a white one just as she does when she is menstruating.

6;Kozák C-5 (ca.1964) 1963
SP8 Borono SP8

SHAMAN, into whose care all of the caught fish are first given for ritual treatment, here places a large fish on palm leaf and cuts it in small pieces.

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/116 cont./

000 previously in these missions.

161 The total number of the Bororo who live east of the Rio
162 Paraguay does not reach 1,000, to the extent that it was possible for me to verify.

142 The Bororo are tall and athletic Indians; the men are at times, taller than 1.75 meters. Since the climate and the water on the Mato Grosso plateau are the best in the world,
• 261 the state of health is good. It is true that the Bororo, at times, damage it by their passionate geophagy. The earthen walls of the mission buildings in Meruri were crumbled in many places despite being renovated three times a year. Whoever found himself near these walls, be it man, woman, or child, would take a piece and eat it with pleasure.

177 It seems that the manner of nourishment imported by our
178 civilization does not have a favorable effect either. Whereas
164 in former times even the elders still had all their teeth, today
262 many young men and women have already lost a large part
[827] of their set. The Bororo point out as the cause of this the fact that in the old days they would take the drinks and foods lukewarm, whereas now they take them /117/ almost always very hot; and at times also the water is very cold. I was not able to verify the effect of our salt on the Bororo. In any case they have known it a brief time.

291 Although these Indians wear the clothing that the missions
177 furnish them, the men often still wear, under the trousers,
797 the penis cover made of oauassú /babassu/, and the women, under the skirt, the traditional garb of bark.

304 Many adults and also children still have the decorated
177 pendants in the pierced lower lip and in the ear lobe. But those who still have the hole in the nasal septum, in which the clan of the Akario Bokodori Baaddageba puts its insignia
301 of arara feathers, are few. Head ornaments are still frequently worn by the men. Many adults and children wear pretty and narrow ribbons on the arms and cords on the chest and abdomen.
302 Painting the face is also still appreciated.

8:Cook M-3 (1900-1901) 1909
SP8 Bororo SP8

123 articles from us without offering us anything in exchange.
431 One would say, "*Bororó*, headache—handkerchief, red"—Meaning, my head aches; give me a red handkerchief to tie around it. Or, "*Boé* sick—tobacco,"—I am sick. Give me a piece of tobacco to make me well. Or, again, "*Boé* pursue tapir—catch him not. Give tobacco." At other times, they sought to obtain things on credit, saying, "*Bororó*, bring"—I will bring you something. But they usually forgot "to bring." Sometimes they tried a little flattery. One day a chief man came to me saying: "Captain"—myself—"good—Captain very good. Bororó cry when Captain go away. Bororó ask Captain not go." But this was largely to pave the way to ask for something. When I had to refuse them and they seemed displeased, I said to them: "*Bororó*, good; *Bororó*, very good. Captain, bad—very bad." They always hastened to say in reply to this, "No, no; Captain, good—very good."

157 When fish became scarce and a hunting expedition had
261 not resulted successfully, and they were, consequently, without food, they came to us acting as if they longed to become
[433] our slaves forever. After much self-abnegation, they would
[123] say, timidly, "*Boé tapira*,"—I like beef. *Tapira* is their word for cattle, cow, bullock or beef. But when they made a good haul of fish, their demeanor underwent an entire change, and seeming unable to recognize any one, they hastened to their huts without looking to the right or to the left. If spoken to, they feigned deafness. They do not wish many friends at such times as this as they would have to divide their catch with them. This is much like the civilized man, who, having acquired a fortune, is unable, longer, to recognize his less favored friends and relatives.

764 A death occurred in the village the day after our arrival, and as custom among these people forbids that any member of the family of the deceased should leave the village to fish, hunt, or to forage, until all the obsequies, which continue many days, are over, they must trust to the generosity of their
[123] neighbors for food. Consequently, the father of the bereaved

8:Cook M-3 (1900-1901) 1909
SP8 Bororo SP8

over to each visitor in a stooping position, grasp him by the wrist, and trot him up to the pot, as much as to say, serve yourself, but without uttering a word. Thus these two men ate freely from every pot each group received, though they were occasionally trotted off to a fresh pot while still devouring from one. The observer wonders what is the size of their stomachs, and if they did not get their fill for once. But there seems to be no limit to the eating capacity of the primitive man. After all the stewed corn was consumed, which was eaten without any condiments whatever, a bushel of roasted ears was brought in, as a dessert, and also promptly devoured. But this was the one big meal of the day for the savage horde, except when food is very abundant; though when they can obtain it, they nibble at various bits of food during the entire day and evening.

To supplement our scant supply of food, we obtained from the natives some corn which was nearly ripe. This our cook prepared for eating by shelling it and breaking it up a little in a rude mortar; then making it into small loaves which he rolled up in large green leaves and baked in the ashes.

We determined not to return by land to the Ta Dare Mano Paro village, if we could avoid it; but instead, to make a raft and descend the river Pogúbu with our baggage, while our muleteer, only, should return by land with our beasts.

One afternoon, therefore, having induced a number of Bororó to join us, we went down to the river to make the raft. I was the only one of our party who had ever had any experience with rafts, nevertheless, each one wished to be master ship-builder. We had much difficulty in gathering the material and getting it down to the water's edge, though there was plenty of it in the woods, for after each Bororó had brought down an armful, he did not care to return for more.

To construct the raft, we first cut two cedar logs nine feet long and nine inches in diameter, placed them parallel upon the ground, five feet apart, notched them deep at each end, and bound onto them cross pieces of light wood. This formed the

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/282 cont./ We found similar dolls made of whitish, nonedible loam, however, and saw nothing of loam being eaten by the Kulisehu Indians, whereas among the Bororó I saw that they absent-mindedly broke off and nibbled little pieces of the wall of the station house in front of which we stood talking.

Fig. 70. Loam doll. Bakaïrí. (1/6-1/7 nat. size /as shown in the original illustration/.)

Among the Bakaïrí we discovered a small female doll of baked clay, which they attributed to the Auetõ, the only one of its kind. Among the Auetõ themselves we did not find anything similar. The arms are broken off close to the shoulder, the legs somewhat lower

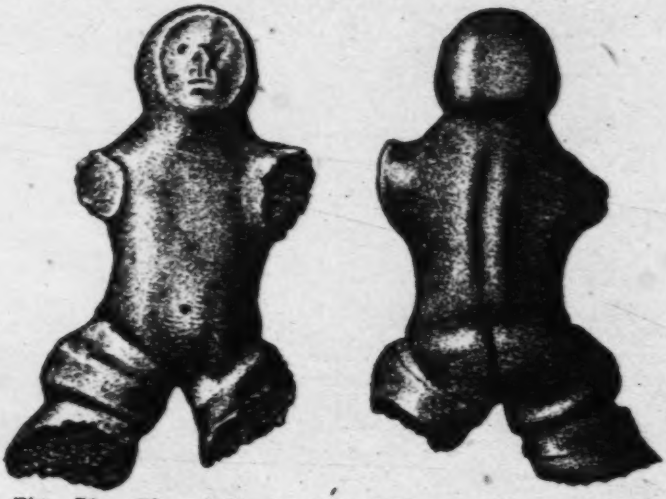

Fig. 71. Clay doll. Auetõ. (3/4 nat. size /as shown in the original illustration/.)

in the middle of the shapeless, swollen thighs. /283/ Aside from this elephantiasis, the modeling is not bad at all. The torso especially is praiseworthy, the navel is in the right place, and the back, both in

/481 cont./

105 but where they worked only in making their festive ornaments,
191 here girls were forcibly dragged into the men's house, always be-
433 coming the common property of several members, and the regular
511 work on weapons and implements was carried on in the men's
571 house. Among the Bororó, family life was most clearly only an achievement of the older and stronger ones. A living could only be obtained by means of the closed fellowship of the majority of the men, who often had to be absent hunting together for a long time, which would not have been feasible for individuals. This living was meager, and the younger ones had to be satisfied if they themselves had enough to eat; they could not obtain enough to take care of wife and child as well. With peaceful field cultivation, which the woman of the Kulisehu tribes had developed or learned, conditions changed completely; the community of the men, the aróe, faded into the background and could be limited to that for fishing and festive dances. The availability of food was now so abundant and regular that each one had enough for the needs of at least a small family -- he saw to it that the family remained small -- and now that the activity of the woman became the more important achievement, it was, conversely, advantageous for the women to join together for joint work: people lived in families in a large house.

511 Hunting and agriculture. "In the rainy season they are with-
● 261 out any kind of food for days and days," dias e dias sem nada para comer, Clemente reported. Then they drank a great deal of water mixed with loam to strengthen themselves, but did not
241 eat any loam. They planted only tobacco, cotton, and gourds,
184 and, to be sure, only the upper Bororó living in the source region
[226] of the S. Lourenço along small streams, who were more skillful
[436] fishermen, did this. The lower villages bartered arrows for those vegetable products. Here, therefore, we see that cultivation is begun not with the plants yielding food! Our Bororó now settled
415 in Thereza Christina had not learned to plant anything. Calabashes
[534] and long gourds suitable for storing feathers were in fact not present; smaller gourds were seldom used and chiefly as rattle gourds for the aróe singing or as small blow-gourds. The men